

أصول اللغة العربية القرآنية

ESSENTIALS OF QURANIC ARABIC

Volume 1

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edited by Abu Zayd

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FOUNDATION



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The journey of learning this sacred language has been an arduous for me and has come with its challenges. It is my hope that this book series can facilitate this journey for other students, enabling them to understand the lofty and majestic words of the Qur'ān.



Transliteration Key

أ/إ/ئ	'	ر	r	ف	f
آ	ā	ز	z	ق	q
ب	b	س	s	ك/ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه/ه	h
خ	kh	ظ	ẓ	و	w, ū, u
د	d	ع	'	ي	y, i, ī
ذ	dh	غ	gh		

This transliteration key is being provided to help bridge the gap between Arabic and English letters. There are several letters that are specific to the Arabic language, and do not have an English equivalent. Please also note that we have chosen to capitalize many of the Arabic terms mentioned in this book, especially those of a grammatical context. Furthermore, Arabic terms written in English have been pluralized in English to facilitate the reader.



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Preface

I. The Importance of the Arabic Language

﴿ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾

Indeed, We have sent it, an Arabic Qur'ān so that you all may understand. (12:3)

﴿ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴾

It is a Qur'ān in Arabic, without any crookedness, in order that they may have Taqwah. (39:28)

Imam Shāfi رحمه الله:

"Every Muslim is obligated to learn the Arabic tongue to the utmost of his power in order to profess through it that "There is no God but Allah and Muḥammad is His Messenger" and to utter what is mandated upon him...."¹

Sheikh Ibn Taymīyah رحمه الله:

"The Arabic language is part of the religion, and knowing it is obligatory. This is because the ability to understand the Qur'ān and Sunnah is obligatory on every Muslim, and yet they cannot be understood without knowing Arabic, and (the general Islamic principle is that) every act that is an essential prerequisite to perform an obligatory act is also obligatory."²

- It is through the medium of Arabic that Islam has been preserved; primarily through the Qur'ān and the Sunnah, and secondarily through the numerous classical books on Islam written by the scholars over the past 1400 years or so.
- Translations are important but we need to know Arabic in "real" time. We cannot take out our translations during Ṣalāh, Jumu'ah Khutbah, or Tarawīḥ in Ramaḍān. It is through this language that Allah ﷻ speaks to us, and to His Messenger ﷺ. Translations are often inaccurate and cannot equal the beauty of the actual Arabic language.

¹ Ar-Risāla : الرِّسَالَة , Imām Shāfi', pg. 93.

² Iqtidā Ṣirātul Mustaqeem: إقتضاء الصراط المستقيم pg. 469.

II. Text Goals and Objectives

The ultimate goal is to learn the fundamentals of Arabic Grammar so that the Qur'ān and the Ḥadīth can be understood at a basic level. Specifically, we are seeking to understand the Qur'ān in terms of reading comprehension (i.e. understand the Qur'ān that you read). Our goal here is not to develop fluency in speaking the language. Instead, our focus is on understanding the written words. From this, there should be direct progression to listening comprehension. Many think that speaking Arabic is the most important aspect of learning the language. However, we do not hold this sentiment, particularly in the context that the majority of today's Muslims do not understand basic spoken Arabic while having the ability to read it. Since they have some basic ability to read the Qur'ān, a more realistic and relevant goal should be to focus on its reading comprehension. Fluency in the language should be focused upon after gaining a solid foundation in reading and listening comprehension. Thus, our focus here is to gain reading and listening comprehension of the Divine words of Allah ﷻ and the words of His Messenger ﷺ. All other goals relative to learning Arabic should be secondary.

III. Methodology of this Book

This book begins with the study of the three types of Arabic words. This is followed by looking at Arabic Nouns and Particles. Then, we examine the various types of Word Constructions followed by studying Nominal Arabic sentences. The last part of the book focuses on verbs, verbal sentences, and verb derivatives. All throughout this book, a firm emphasis is placed on grammar. The vocabulary that is emphasized is specific to that of the Qur'ān to retain the book's focus. This will Inshā Allah facilitate the student to utilize and apply any learned vocabulary. Much of the technical Arabic terminology is not emphasized to ease the novice student. Each lesson covers fundamental rules of Arabic presented in a simplified and condensed manner, aiming to teach Qur'ānic Arabic in a most efficient way.

This book should be primarily studied alongside with study of vocabulary collection from "80% of Qur'ānic Vocabulary".³ On page 147, vocabulary assignments for each lesson are detailed. It is expected that all vocabulary be learned and memorized. A firm grasp on basic vocabulary is essential for learning grammar.

"Review Questions" are included in the back of this book and are an essential part of this course. It forces the student to review the material each and every week. Without appropriate review and practicing examples from the Qur'ān, Qur'ānic Arabic cannot be properly learned. Furthermore, we are focusing on

³ This excellent compilation of "high-yield" Qur'ānic vocabulary by Abdul-Raḥeem Abdul-Azeez is available online for free download at <http://emuslim.com/Qur'an/English80.asp>. Memorizing this booklet is a fundamental component of learning the basic essential vocabulary of Qur'ānic Arabic.

History of Arabic Grammar

I. Arabic at the time of the Prophet ﷺ

Arabic had evolved to a very high level as a language when the Qur'ān was revealed. The Arabs knew their language so well that illiteracy only made them better in mastering their native tongue. In terms of writing, Arabic words at the time did not even have any dots on its letters besides not having any Ḥarakāt (diacritical vowel marks). The Arabs prided their language to such a degree that they would call non-Arabs [عَجَمِي] or "one who is illiterate in language". It was at this time that the lofty and imitable words of the Qur'ān were revealed to them through Prophet Muḥammad ﷺ. In fact, the Qur'ān directly challenged the Arabs in their language to produce something like it.

﴿وَأِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ
وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

"And if you are in doubt concerning that which We have sent down to Our slave, then produce a chapter of the like thereof and call your witnesses besides Allah, if you are truthful" (2:23).

The people of Makkah were well acquainted with the life of Muḥammad ﷺ, who they recognized as the most exemplary and trustworthy among them. Further, it was also known that he ﷺ had no ability to read or write. Muḥammad ﷺ was commanded to say:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي
وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

"Say: "Oh mankind! Verily, I am sent to you all as the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth. None has the right to be worshiped but He; It is He Who gives life and causes death. So believe in Allah and His Messenger, the Prophet who can neither read nor write, who believes in Allah and His Words, and follow him so that you may be guided" (7:158).

Despite his lack of ability in reading and writing, which was a sign of his prophethood mentioned in the prior scriptures⁸, the Messenger of Allah ﷺ had been given the gift of eloquence by Allah ﷻ, and was the most eloquent of the Arabs. He ﷺ said:

[بُعِثْتُ بِجَوَامِعِ الْكَلِمِ]

"I have been sent with Comprehensive speech."⁹

II. Evolution of Arabic Grammar

The earliest attempt to write the Arabic grammar began when A'li ﷺ commissioned one of his students Abu al-Aswad ad-Du'ali رحمه الله (69 AH¹⁰) to codify Arabic grammar. During the time of the caliphate of A'li ﷺ, it was apparent that Arabic grammar needed to be systemized. This was because many of the non-Arabs who had embraced Islam were making critical errors in the Arabic language. Here is an excerpt from ad-Du'ali:¹¹

"I came to the Leader of the Believers, A'li ibn Abi Ṭālib ﷺ, and found that he was holding a note in his hand. I asked, "What is this, Oh Leader of the Believers?" He ﷺ said, "I have been thinking of the language of the Arabs, and I came to find out that it has been corrupted through contacts with these foreigners. Therefore, I have decided to put something that they (the Arabs) refer to and rely on." Then, he ﷺ gave me the note and on it, he wrote:

"Speech is made of nouns, verbs, and particles. Nouns are names of things, verbs provide information, and particles complete the meaning." Then he said to me, "Follow this approach and add to it what comes to your mind." Ad-Du'ali continued to say, "I wrote two chapters on conjunctions and attributes then two chapters on exclamation and interrogatives. Then I wrote about [إِنَّ وَ أَخَوَاتِهَا] and I skipped [لَكِنَّ]. When I showed that to him ﷺ, he ordered me to add [لَكِنَّ].

Therefore, every time I finished a chapter I showed it to him, until I covered what I thought to be enough. He said, "How beautiful is the approach you have taken!"

⁸ "Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Torah and the Injil (Gospel), who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him it is those who will be the successful (7:157)."

⁹ Ṣaḥīḥ al-Bukhārī, Chapter on Holding Fast to the Book and Sunnah: كتاب الاعتصام بالكتاب والسنة, Ḥadīth # 6845.

¹⁰ AH refers to "After Hijri", is also the reference point for the Muslim calendar. The first year AH corresponds to 622 CE (Gregorian Calendar).

¹¹ Adapted from Ibn al-Anbari in his book [نزهة الألباء في طبقات الأدباء].

At this point in history, the science of grammar called [النحو] started to evolve and blossom. Following Ad-Du'ali came many other grammarians, who studied and developed the science of the language. The period between 750 and 1500 AD saw more than 4000 grammarians who have been recorded in history.¹² Of these, the most famous was Sibaway رحمه الله (180 AH), who compiled the work, "Al-Kitāb", which became the standard reference for Arabic grammar. The teacher of Sibaway, al-Khalīl رحمه الله (75 AH) is credited with compiling the first complete Arabic dictionary [كتاب العين] based on Arabic roots. The work of these grammarians and their counterparts set the paradigm for subsequent generations of grammarians. These grammarians studied the Arabic of the Qur'ān, pre-Islamic poetry, and other literature from Bedouin Arabs as the ideal standard of the language. Interestingly, the pure, unadulterated language of the Bedouins became regarded as what we now know as Classical Arabic or Al-Fuṣḥā [الفصحى]. This pure Arabic was spoken for the first 300 years AH. Until today however, the rules of Classical Arabic have been preserved in the numerous voluminous works from Islamic scholarship. We hope that Inshā Allah our Ummah will once again be able to understand and speak the original language that was spoken by the Prophet ﷺ, his companions, and the early successors. آمين



¹² Jiyad, Mohammed. *A Hundred and One Rules! A Short Reference for Syntactic, Morphological, & Phonological rules for Novice and Intermediate Levels of Proficiency*. Lambert Academic Publishing, 2010.

Lesson 1: Introduction to Arabic Grammar :

The Arabic Word [الكلمة]

A'li رضي الله عنه said: "Speech is made of nouns, verbs, and particles. Nouns are names of things, verbs provide information, and particles complete the meaning." Then A'li رضي الله عنه said to Abu al-Aswad ad-Du'ali رحمه الله, "Follow this approach and add to it what comes to your mind." We will Inshā Allah start in this same manner as A'li رضي الله عنه, beginning with the study of the basic unit of speech, the word.

I. Pre-Grammar Review of Arabic

A. The Arabic Letters

These letters below comprise the complete Arabic alphabet and they are written from right to left.

[ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن ه و ي]

B. Tajwīd¹³

1. We need to know the correct pronunciation (Tajwīd) of each letter in a word because if we speak it wrong, there can be a drastic change in the meaning. Each letter should be pronounced according to its proper articulation (Makh'raj). This also includes appropriately elongating long vowels like the long Alif as shown below in the second example.

- كَلْبٌ (dog) vs. قَلْبٌ (heart)
- جَعَلْنَا (We made) vs. جَعَلْنَ (the women made)

2. Appropriate Tajwīd also prevents the listener from confusing between similar letters.

ث	vs.	ص	vs.	س
ذ	vs.	ظ	vs.	ز
		ك	vs.	ق

¹³ There are many resources to learn and review Tajwīd. We recommend the excellent online lectures of Tajwīd on <www.youtube.com> by Sheikh Yāsir Qādhī or Ustādh Wisām Sharīeff.

II. The Arabic Word [الكلمة]

A. The Arabic Word [الكلمة]

1. Words in Arabic are usually associated with a "Root Verb" composed of three "root" letters.
2. Its meaning is usually related directly or indirectly to the root word.
3. Vast majority of Arabic nouns are based on one three-letter root verb.

- عَلِمَ from the verb عَلِمَ
- فَتَنَ from the verb فَتَنَ

The Arabic Word can be one of three types.

- i. Fi'l [فِعْلٌ] (verb)
- ii. Ism [اسْمٌ] (noun)
- iii. Harf [حَرْفٌ] (particle)

B. Ism - The Arabic Noun [الاسم]

- i. The Arabic noun includes the following categories of words:
 - noun
 - pronoun
 - adjective
 - verbal noun (verb not confined to a specific time period (past, present, or future))
- ii. Only Ism carry Tanwīn [َ / ُ / ِ]
- iii. Only Ism carry Tā Marbūṭah [ة]
- iv. Only Ism has "Al" [ال]
- v. Most words beginning with the letter [م] are Ism.
- vi. When we mention the Name "Allah" linguistically, we avoid saying "the word Allah" or "the name Allah" in order to give proper respect to Allah ﷻ, and to prevent using His name in a casual way. Instead, we say [لَفْظُ الْحَلَالَةِ], the Grand Word.

- vii. Ism can have several different plural patterns, and thus are more challenging to learn than English plurals. *It is essential to memorize the plural of a word along with its single form.*

C. Fi'l - The Arabic Verb [الفعل]

- i. It is a verb, specifically an action confined to a specific time period (past, present, or future).
 - e.g. He killed ≠ he is killing, He went ≠ he is going
- ii. never has a Tā Marbūṭah [ة]
- iii. does not have Tanwīn [َ / ُ / ِ]
- iv. does not carry the particle "Al" [ال]
- v. Numerous nouns and verb-like entities can be derived from verbs
- vi. Verbs are conjugated in the past tense, the future/present tense, or the command tense.

D. Harf - The Arabic Particle [الحرف]

- i. Particles include the following categories of words:
 - Prepositions
 - Words indicating Emphasis
 - Conjunctions
 - Particles of Negation
 - Conditional Particles
 - Particles of Interrogation
 - Connectors
- ii. A particle joins the word directly following it to result in a useful meaning (in speech). Any respective particle can be associated with either a verb or a noun.
- iii. A particle comes before the word that it links to. It can be composed of one, two, or three letters. Some examples are shown below.

إِلَى	to/ toward	مِنْ	From	لِ	for/with	عَلَى	upon/ on
-------	---------------	------	------	----	----------	-------	----------

- Examples of broken plurals on patterns [مفعِل] and [فُعلاء].

Stem	Plural Pattern	Example
[فُعلاء]	فُعلاء	غُرَبَاءُ
	أَفْعِلَاءُ	أَغْنِيَاءُ
[مفعِل]	فَعَالِلُ	كَوَاكِبُ
	فَعَالِلُ	سَكَاكِينُ
	مَفَاعِلُ	مَسَاجِدُ



In these two examples, both مساجد and علماء take a Fathah instead of Kasrah because they are incompletely flexible. This is in contrast to when they carry the particle [ال].

Lesson 3: The Pronouns [الضمائر] and the Pointing Nouns [أسماء الإشارة]

I. Pronouns [ضمائر / ضمير]

Arabic pronouns are of two types, attached or detached. Please note that pronouns that detached are Raf³¹. Attached pronouns on the other hand, cannot take Raf³¹, but instead take either Jarr or Naşb. All pronouns are completely Inflexible [مَبْنِي]. Please note that sometimes, the attached pronouns can modify one of its vowels for the purpose of better phonation or sound as per Arabic. As we saw in the previous chapter, minor changes in the structure of a word due to phonation [الصَّرف] does not impact I'rāb. Pronouns are inherently tied to the gender and the plurality of the noun it refers to.

A. The Detached Pronouns [الضمائر المنفصلة]

Table 2: Detached Pronouns [ضمائر منفصل]			
Plural	Dual	Single	
هُمْ	هُمَا	هُوَ	3rd person masculine
هُنَّ	هُمَا	هِيَ	3rd person feminine
أَنْتُمْ	أَنْتُمَا	أَنْتَ	2nd person masculine
أَنْتُنَّ	أَنْتُمَا	أَنْتِ	2nd person feminine
نَحْنُ	نَحْنُ	أَنَا	1st person

1. Detached Pronoun Structure

- i. All third person pronouns begin with [ه].
- ii. All second person pronouns begin with [أَنْتَ].
- iii. All dual pronouns end with [ما].
- iv. All Masculine second/third person plural end with [م].
- v. All Feminine second/third person plural end with [ن].

³¹ Exception to this is the particle [إِذَا], which is always Naşb. Please see the following page for a discussion on [إِذَا].

5. ﴿أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ...﴾

“Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause”... (3:142)

6. ﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ...﴾

“How can you disbelieve in Allah when you were lifeless and He brought you to life...” (2:28)

7. ﴿...فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا﴾

“...And who is more unjust than one who invents about Allah a lie?” (18:15)

8. ﴿...قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ...﴾

“...a speaker said from among them, "How long have you remained?..." (18:19)

9. ﴿قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا﴾

“She said, "How can I have a boy while no man has touched me and I have not been unchaste?” (19:20)

10. ﴿عَمَّ يَتَسَاءَلُونَ﴾

“Concerning what are they disputing?” (78:1)

11. ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا...﴾

“The One who created death and life to test you which of you is best in deeds.” (67:2)



Lesson 7: Types of Nominal Sentences [أنواع الجمل]

I. Nominal Sentences and its Variances

In Lesson 6, Nominal Sentences were reviewed thoroughly with the rules for the standard sentence detailed. However, Arabic including the Qur'an is filled with variances. Discussing “atypical” cases of Nominal Sentences are important. In most cases in the Nominal Sentence, the Predicate is indefinite. However, there are important exceptions which we will see here.

Examples of a typical Nominal Sentence where the Predicate is indefinite:

1. ﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ﴾

“And this is a Book which We have sent down, blessed and confirming what was before it” (6:92)

2. ﴿...إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ...﴾

“..I am only a man like you.” (41:6)

3. ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

“And fight in the cause of Allah and know that Allah is Hearing and Knowing.” (2:244)

4. [هُوَ رَجُلٌ عِلْمٌ]

“He is a man of knowledge”.

5. [رَجُلٌ الْبَلَدِ حَسَنٌ]

“The man of the city is good”.

II. Cases when the Predicate is Definite

There are situations where the the Predicate can be definite in Nominal Sentences. The dilemma that occurs is that it can be difficult to differentiate the sentence from a Describing Condition since there are two consecutive nouns that possess that same four inherent characteristics including definiteness. The important factor that differentiates between these two possibilities is context.

A. Situation # 1: A pronoun is placed between the Subject and Predicate

In order to avoid making this a Describing Construction, We need to put another word in between these two words and make it a sentence (with the hidden “is”) thus making it a Nominal

Lesson 12: Verb Families II, III, and IV - الْفِعْلُ الثَّلَاثِي الْمَزِيدُ فِيهِ

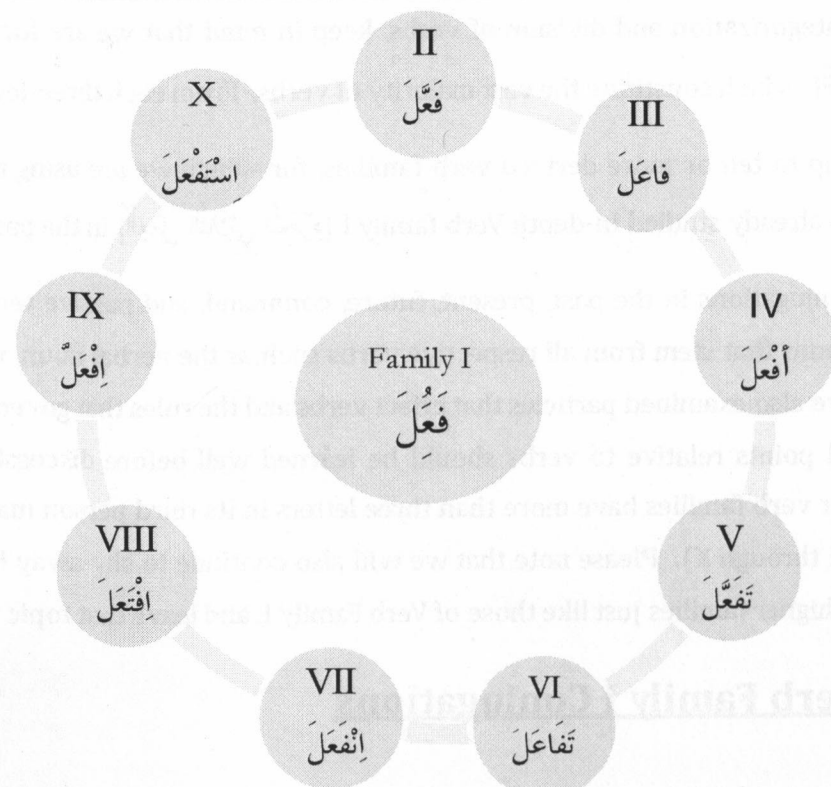
In review of the categorization and division of verbs, keep in mind that we are focusing on the three-letter roots [الْفِعْلُ الثَّلَاثِي], which constitute the vast majority of verbs. From each three-letter verb root, there can be theoretically up to ten or more derived verb families, for which we are using the Roman numeral designation. We have already studied in-depth Verb family I [الْفِعْلُ الثَّلَاثِي الْمُجَرَّد] in the past three lessons. We have studied their conjugations in the past, present, future, command, and passive tenses. We have also looked at verb-like nouns that stem from all respective verbs such as the verbal noun, verbal doer, and the passive noun. We have also examined particles that affect verbs and the rules that govern Verbal Sentences. All these grammatical points relative to verbs should be learned well before discussing the higher verb families. These higher verb families have more than three letters in its third person male single past tense form (Verb Families II through X). Please note that we will also continue to shy away from discussing the Irregular verbs of the higher families just like those of Verb Family I, and leave that topic to Volume 2.

I. Review of Verb Family I Conjugations

Table 28: [الْفِعْلُ الثَّلَاثِي الْمُجَرَّد]				
الْفِعْلُ الْأَمْرُ		الْفِعْلُ الْمُضَارِعُ		الْفِعْلُ الْمَاضِي
افْعَلْ / اُفْعَلْ	→	يَفْعَلُ	→	فَعَلَ
افْعَلْ	→	يَفْعَلُ	→	فَعَلَ
اُفْعَلْ	→	يَفْعَلُ	→	فَعَلَ
يَفْعَلُ	نَصَبٌ	مَجْهُولٌ	→	مَجْهُولٌ
يَفْعَلُ	جَزَمٌ	يُفْعَلُ	→	فُعِلَ
مَفْعُولٌ [اسم مفعول]	→	فَاعِلٌ [اسم الفاعل]	→	فَعْلٌ [المصدر]



A. Diagram of Verb Families I through X



B. Relation of Verb families to its Family I Root Verb [الفعل الثلاثي المجرد]

All of the higher verb families (II through X) are related to its three-letter Verb Root (Family I) by meaning. These higher Verb families that are derived from a respective three-letter root giving rise to a number of nouns directly or indirectly related in terms of meaning. This is one important reason why students should pay close attention to nouns and their verb roots. Words retaining the same three-letter Root are connected in some way or another to its root meaning.

Please also note that for any root verb, there can be ten forms derived theoretically from Verb Family II through Family X. In reality, however, there are only certain specified verb families that exist for a particular Family I Verb Root in the Arabic language. For example the verb [عَلِمَ] derives verb families II, IV, V, and X, but not the rest. The verb [سَلِمَ] derives all higher families except VII and IX. In fact, some verbs may not even be normally used in their Family I [مَجْرُود] form. For example, the word [اِصْوَير]

is derived from the verb root [صَوَّرَ]. The form [صَوَّرَ] is not used in Arabic, instead the Family II form is used [صَوَّرَ].

The sure way to determine which verb forms exist of the particular verb root is to verify by a standard dictionary like Hans Wehr. The Roman Numerals, which denote these verb families were originally designated by Orientalists. This notation is very useful in categorizing the verb families, perhaps even more simplistic than the traditional notation of using the Verbal Noun to identify the Verb Families. We prefer using the Roman numeral classification due to its ease.

II. Verb Family II [يُفَعِّلُ/فَعَّلَ]

Verb Family II along with Family IV are the most frequently found higher verb families in the Qur'ān. In terms of meaning with respect to the Verb I form, the Verb II form is usually **the intensive meaning, or the action done onto others. Thus, this form is generally transitive or** [مُتَعَدٍّ]. For example, [قَتَلَ] means "to kill", but its Verb II Family derivative [قَتَّلَ] means "to massacre". The verb [نَزَلَ] means "to go down" and is intransitive. Its Verb Family II derivative [نَزَّلَ] means "to send down". Yet a third example of Family II meaning and its relation to its root verb can be seen with the verb [عَلِمَ], which means to know. The Family II verb [عَلَّمَ] means to "apply knowing on others" or simply "to teach". The present tense of [عَلَّمَ] would be [يُعَلِّمُ]. Unlike in the Verb I Family, there is no variability of vowels in the past or present tense. In order to conjugate the appropriate gender and number in the past or present tense, we of its conjugations:

عَلَّمُوا	→	They (men) taught.
يُعَلِّمُونَ	→	They (men) teach.
أَعَلَّمَ	→	I teach.
عَلِّمْ	→	Teach (command).

Glossary of Arabic Grammar Terms [ي - م]

المؤنث	feminine	مَصْدَر / مَصَادِر	verbal noun(s)
مُبْتَدَأ	Subject (Nominal sentence)	مُضَاف	1st Particle of the Idāfah construction
مَبْنِي	Completely inflexible; when used for verbs, it means they cannot take l'rāb	المُضَاف إِلَيْهِ	Second Particle of the Idāfah construction; it is always in the Jarr state
مُثَنَّى	dual	مُعْرَب	a verb or noun that is fully flexible: its vowel(s) adapt fully according to its l'rāb.
مَجْرُور	Noun that is in the Jarr state	المَعْرِفَة	Definite (noun)
مَجْهُول	passive	مُفْرَد	Singular; also used to indicate a type of [خَبَر]
مُخَاطَب	Second person	مَفْعُول بِهِ	direct object of a verb
الْمَذَكَّر	masculine	مَوْصُوف	word being described
مُرَكَّب / مُرَكَّبَات	word construction(s)	نَائِبُ الْفَاعِلِ	deputy doer, substitutes the Doer in passive verbal sentences
مُرَكَّبٌ إِضَافِيٌّ	Possession Construction	التَّحْوِ	Science of grammar
مُرَكَّبٌ تَوْصِيفِيٌّ	Describing Construction	التَّكْرَةِ	indefinite (noun)
المُصْحَف	Al-Qur'ān in book form preserved according to Uthmāni script		



Review Questions for Essentials of Qur'anic Arabic

Instructions: Questions from each lesson should be done after a thorough study of the lesson and without looking at any of the notes. This will benefit the student by allowing them to realize areas of deficiency, etc. Exercises should be checked with the Answers provided on pgs. 171-181.

LESSON 1 REVIEW QUESTIONS

True/False:

1. Tajwīd is not that important in when learning Arabic grammar.
2. Most Arabic words are derived from one single Arabic root verb.
3. Adjectives and Verbal nouns are not considered nouns.
4. Raf' state is denoted by a Dammah at the end of the noun.
5. A noun is considered feminine by default unless there is a reason for it to be masculine.

Short Answer:

6. Briefly Discuss how a Hamzah is different from an Alif when it is at the beginning of a word
7. What are the names of three types of Words in Arabic.
8. What four characteristics do nouns have?
9. What are the two endings that can occur on Dual nouns ?
10. What is the most common sign on a noun to indicate that it is feminine?

Vocabulary Review: translate the underlined words in the following Qur'anic Āyāt.

11-12. ﴿أَمِنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ﴾ [2:285]

13-14. ﴿حِزَاءٌ مِنْ رَبِّكَ عَطَاءٌ حِسَابًا﴾ [78:36]

15-16. ﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا...﴾ [4:57]

17-20. ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ﴾ [22:18]

LESSON 2 REVIEW QUESTIONS

True/False

1. Some feminine words are شَمْس / حَرْب / نَفْس / خَمْر
2. Most plurals of nouns are on a specific Broken Plural pattern.
3. The regular plural pattern ending can only be of two specific endings.
4. All nouns have an l'rāb even if they cannot change their endings.
5. The sign of a partially flexible noun in the Jarr state is Dammah.
6. You can have Tanwīn with words that have "Al" on them.

Short Answer:

7. What are the two possible endings for plural of مُسَلِّمَة
8. Briefly describe the difference between nouns that are partially flexible and fully inflexible.
9. Name one noun that is partially flexible and one noun that is fully inflexible.

أصول اللغة العربية القرآنية

ESSENTIALS OF QURANIC ARABIC

Volume 2

Intermediate Level

by Masood Ahmed Ranginwala

edited by Dr. Abu Zayd



ISLAMIC LEARNING
FOUNDATION



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Morphology [الصَّرْف], and other texts of Intermediate Grammar. Please note that several topics specific to the study of Ṣarf are merged in this Volume with topics of Naḥw to keep a simplified approach and keep the focus on Qur'ānic study. One chapter has been devoted to learning a specific methodology to analyze āyahs from the Qur'ān. The last three chapters are focused on more advanced discussions relative to Qur'ānic Arabic such as Eloquence (Balāgha), the Inimitability of the Qur'ān (I'jāz al-Qur'ān), and other advanced grammar topics. Similar to the First Volume, numerous examples from the Qur'ān have been given so that our focus is maintained. "Review Questions" are included in the back of this book and are an essential part of this text. These questions force the student to review the material each and every week. It is hoped that the content presented here in this Second Volume will allow for a more thorough understanding of the lofty words of the Qur'ān along with other Classical Islāmic literature Inshā Allah.

Lesson 1: Important Principles of Morphology [الصَّرْف]

I. Introduction to Ṣarf [الصَّرْف]

Ṣarf is the study of morphology of Arabic words in their specific and varied forms. This science deals with Arabic words that have irregular, difficult, or awkward pronunciation or phonation. In particular, it deals with changes of certain letter(s) of the word so that its pronunciation and phonetics can be enhanced. Please note that Ṣarf does not cause a grammatical change or a change in meaning per se. The rules of verb conjugation and derivation of specific types of nouns³ from a root verb do not change. A good grasp of Ṣarf helps a great deal in learning Qur'ānic Arabic, since there are numerous Irregular verbs and nouns found in the Qur'ān. Please note much of the discussions involving verb conjugation, verb families, and "action" nouns directly involve the study of Ṣarf. Half of Ṣarf is really knowing the "default" conjugations of verbs and verb like nouns such as those found in the "10 Forms Table" (see Appendix).

II. Important Principles from Ṣarf

There are three important principles that will be commonly used when looking at conjugation of the irregular verbs in Lesson 2.

Principle # 1: Deletion of a Letter [إِخْفَاف]

1. Changing of a Hamzah to a weak letter [حَرْفٌ عِلَّةٌ] or deleting the Hamzah. This occurs in [أَلْفَعْلُ الْمَهْمُوزِ].
2. Deleting the Hamzah:
 - Command of [سَأَلَ] is [اسْأَلْ]. Here the Hamzah is deleted to get [اسْأَلْ]. Since it is impossible to have two consecutive Hamzahs, the Faṭḥah that was originally on the Hamzah is placed on the [س] since the Hamzah al-Waṣl is removed to get [سَلْ].
 - Command of [أَكَلَ] is [أَوْكُلْ]. The Hamzah is deleted to obtain [أَوْكُلْ]. Subsequently, the Hamzah al-Waṣl is removed to obtain [كُلْ].

Principle # 2: Changing of the Hamzah

1. Joining of Hamzahs to an Elongated Alif [آ]:

Conjugating the verb [أَكَلَ] in the first person present tense, the verb [أَأْكُلْ]. Here, the two Hamzahs are merged to form an Elongated Alif to get [أَأْكُلْ].

³ Nouns that are conjugated from verbs are termed [اسم مفعول], [مصدر], [اسم فاعل], which are mentioned above, but also include nouns termed [ظرف]. These nouns were covered in Volume 1 in some depth.

2. In Family VIII verbs, if the [ف] letter is a weak letter or a Hamzah, then it is replaced by a Tā.

This enhances its phonation. This is specifically the case with the verbs [أَتَّخَذَ] and [اتَّقَى], both of which are found frequently in the Qur'ān.

أَخَذَ	→	اتَّخَذَ	→	اتَّخَذَ
	Family VIII		[ت] replaces	
وَقَى	→	اوتَّقَى	→	اتَّقَى
			[ف] root letter	

Lesson 2: Irregular Verbs - Root Letters with Hamzah/Shaddah

فَعْلُ الثَّلَاثِي الْمَجَرَّدِ إِلَى غَيْرِ سَالِمٍ : الْفَعْلُ الْمَهْمُوزُ وَ الْفَعْلُ الْمُضَاعَفُ

I. Introduction to Irregular Verbs

In the Qur'ān, Irregular Verbs and their derivatives are used very frequently. It is necessary that the student be familiar with their anomalous morphology and structure. This cannot be done unless there is a sound understanding of the conjugation of "Sound" or [سَالِم] verbs. Inflection changes from particles and derivation of "action words" from the specific verb also need to be understood. Thus, the conjugation tables presented in Volume 1 need to be learned "cold", backwards and forwards. The same holds true for the "10 Family Table", which really incorporates within it, the essential principles of Şarf. If any of these are not thoroughly learned, Irregular Verbs can be quite difficult to learn.

The rules of Nominal Sentences and Verbal Sentences and recognition of individual sentences need to be internalized. The acquisition of new Qur'ānic vocabulary is very important with advance in grammatical study. At this stage, the need to stick to Arabic terminology will be of more importance. The student should also be able to readily recognize Qur'ānic words and categorize them into nouns, verbs, and particles. This is irrespective of knowing the meaning of the word.

- Furthermore, for nouns, the student should be able to determine its I'rāb, even if its meaning is not known. Other characteristics such as plurality, gender, flexibility, or belonging to a specific word category (verbal noun, Doer noun, etc.) should also be readily identified.
- If the word is a verb, the student should be able to determine its tense and conjugation. The verbal Doer [فَاعِل] and Direct object [مَفْعُول بِهِ] or Indirect object should also be recognized if applicable.
- If the word is a particle, they should be able to determine which I'rāb it causes and whether it acts on a noun or verb. If there is still a great deal of unfamiliarity in the above, then Volume 1 must be revisited and restudied.

Lesson 10: Numbers [الأعداد]

Introduction to Numbers

Numbers often can be very challenging to students learning Arabic, since their rules are rather complex. In fact, the subject is often mentioned last in many grammar textbooks for this very reason. Similar to English, Arabic numerals run from left to right. Unlike English however, compound numbers greater than ten are written with the “tens” number after the “one’s” number in Arabic.⁷⁷ So, the number “sixty-three” would be written as [ثَلَاثَةٌ وَ سِتُّونَ] in Arabic. There are other seemingly “unconventional” rules that numbers have in Arabic that are discussed here. In terms of notation, the thing that is numbered in Arabic is termed the [مَعْدُود], while the number itself is termed [عَدَد]. Table 62 should be used as reference for numbers one through thirty. Numbers greater than 30 until 99 follow the same format in numbering as do the numbers 21 through 99. With numbering, keep in mind the grammatical characteristics of the number [عَدَد] and the thing being numbered [مَعْدُود], since they vary.

Table 62: Arabic Numbers Table (#1-30)					
Female / Male		Female / Male		Female/ Male	
واحدٌ / واحدةٌ	١	أحدٌ / إحدى عشرة	١١	واحدٌ / واحدةٌ	١
اثنانٍ / اثنتانٍ	٢	إثنا عشر / اثنتا عشرة	١٢	اثنانٍ / اثنتانٍ	٢
ثلاثةٌ / ثلاثٌ	٣	ثلاثة عشر / ثلاث عشرة	١٣	ثلاثةٌ / ثلاثٌ	٣
أربعةٌ / أربعٌ	٤	أربعة عشر / أربع عشرة	١٤	أربعةٌ / أربعٌ	٤
خمسةٌ / خمسٌ	٥	خمسة عشر / خمسة عشرة	١٥	خمسةٌ / خمسٌ	٥
ستٌ / ستةٌ	٦	ستة عشر / ست عشرة	١٦	ستٌ / ستةٌ	٦
سبعةٌ / سبعٌ	٧	سبعة عشر / سبع عشرة	١٧	سبعةٌ / سبعٌ	٧
ثمانٌ / ثمانيةٌ	٨	ثمانية عشر / ثمان عشرة	١٨	ثمانٌ / ثمانيةٌ	٨
تسعٌ / تسعةٌ	٩	تسعة عشر / تسع عشرة	١٩	تسعٌ / تسعةٌ	٩
عشرٌ / عشرةٌ	١٠	عشرون	٢٠	عشرٌ / عشرةٌ	١٠
ثلاثون	٣٠				

⁷⁷ For the above example "63", the “ten’s number” is “sixty”. The “one’s number” is placed directly after the “ten’s number”. In Arabic this convention is reversed.